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DAN SMOOT

WITH NO MERCY -- PART II

by Frank Iszak

The texts of this Report *and of last week's* Report *are precis of a recorded speech by Frank Iszak. The speech has been made into a record album (1 long-playing disc). Order from F. I. Associates, 1178 C Street, Hayward, California 94541. Price: $4.48 ($3.98 plus 50¢ for shipping). It is a record that all Americans should have. Iszak was one of a small group of Hungarians who made a sensational escape to the West in 1956. He is now an American citizen and has achieved renown because of his dedication to the principles of freedom which are the bedrock of American greatness.*

The year was 1945.

I was 14 years of age. A devastating war had swept over our country bringing nazi oppression, German occupation, American bombs, and unspeakable Soviet brutality.

After the guns were silent, we buried our dead, solemnly vowing that never again would Hungary live under any oppressive power. The year was 1945, the year of a great dream for nine million Hungarians. More jobs, equal opportunity for education, land reform, freedom, and independence: that's all we wanted, and we were determined to have it.

We spent four years in that dream world — until August 20, 1949, the day when the Communist Party of Hungary took control over our country and our lives.

How could this have happened to Hungary — a nation with a thousand-year history built on a continuous struggle for freedom and independence, a country credited with having saved the Western world from the barbarians of Asia, the Tartars, the Turks, and the Russians?

The Communist Party had less than 200 members after the war, and communism was hated by almost everyone.

After the devastation and oppression of the war years, we had rising prosperity. The schools and the churches were open. We had reasonably "free" elections.

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We also had the foolish notion that a government of our own choosing, if given enough power, could create utopia by taking care of the people, giving them what they needed, and managing their lives. Since communists also want an all-powerful socialist government, it was easy for them to manipulate non-communist liberals.

A social revolution swept the country, directed secretly by communists, but led openly by liberal dupes, working for their own destruction. Our non-communist coalition government became stronger every day. The old morality, the ancient spiritual values, the pride in Hungarian history and traditions were scorned. We were building a new, great society, we thought.

And then, when absolute economic and political power was concentrated in the central government, the Communist Party simply took control. Free Hungarians had peacefully voted themselves into slavery — slavery that became more crushing than any ever imposed on them by foreign invaders.

All of that — the propaganda campaign which destroyed the old social order, the political and economic actions which transferred all power to a well-meaning socialist government — was the first stage of the communist take-over.

When communists openly took the reins of power, they began the second stage: execution, terror, concentration camps, atrocities — to eliminate the dupes who had boosted them to power and to erase all opposition to their regime.

The iron curtain rang down on us. Our lives became the lives of scared animals, running frantically in a jungle of horrors. The land was soaked with blood and tears; and Hungary became the place of the damned, where there was no mercy, no mercy at all.

In the spring of 1952, the communists stepped up their program of confiscating privately owned land. People resisted, and terror stalked the earth.

One night that spring, when I was home from the University of Chemical Engineering, where I was a student, I was awakened about midnight by the sound of a truck in the street outside. It was a strange sound, because no one had any kind of automobile in that village of 4000.

In the darkness, I groped for my parents' bed. It was empty. When my eyes adjusted to the darkness, I saw my father standing at the window. Then I heard Mother sobbing and praying, "Oh, God, save us." Suddenly she hushed, and a tremendous silence filled the room. The truck had stopped in front of our home, its engine still running. That was a long time ago, but I can still hear that engine idling outside our door. Sometimes I wake in the middle of the night and hear it idling endlessly, the fearful sound coming through the night, penetrating the walls, pounding in our hearts, beating in our brains.

Anon, we heard shouting and crying and the banging of doors. Then the truck moved on. My father left the window. He went to my mother and helped her up, saying to her gently: "Mother, it's all right now, let's go to sleep. The truck didn't stop here tonight."

It was the police truck, which made its night rounds to pick up people at random — people who had done no wrong. Some came back, broken and cowed, but most just vanished. This was the communist way of letting the people know the Communist Party means business.

I escaped from Hungary in July, 1956. Three months later, rebellion erupted in that prison land behind the barbed wire.

Kids, teenagers, university students, young workers marched with bare hands or primitive weapons against the tanks and machine guns of the Soviet armies. At first, the Soviet troops retreated, some of them defecting to the freedom side. The people of a little, enslaved nation were showing the trembling Western world that the feared communist empire was actually weak and rotten.

Western leaders did not, or would not, see what was happening. They did not, or would not, hear the freedom fighters' cries for sympathy and help. The Soviet juggernaut crushed the rebellion, and 24,000 Hungarians died — but not

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really in vain. They died with the dignity of brave men falling in a noble cause, knowing that it is far better to give your life fighting *against* communism than to give it *to* communism.

The chaos of the rebellion made it possible for thousands of Hungarians to escape to the West in 1956. I talked with hundreds of the refugees, from all walks of life.

All had one thing in common. They wanted, just as I did, to come to America, the *promised land*.

What was the promise of America for us? The promise of easy, prosperous living? No! It was the promise of freedom. America is a land where a man can live with dignity, where you don't shudder when you see a policeman, where you are not haunted by the eyes of children growing wide with fear every time there is a knock on the door.

Do you realize that the greatest discovery ever made by man was the discovery by the American Founding Fathers that men are capable of freedom and self government?

The American revolution was the only true revolution in history. It did not replace one dictator with another. It replaced totalitarianism with a constitutionally limited government.

The Founding Fathers knew that God, and not government, is the source of man's unalienable rights. They knew that the only real threat to a man's life, liberty, and property is the government under which he lives. They had a deep suspicion of all governments, including the one they created. So, they severely restricted and limited the power of their government.

And today, this land, which was largely unpopulated wilderness 200 years ago, is the most productive place the world has ever known. In other countries — despite all the technological developments and scientific miracles — people still starve to death by the millions, as they have been doing for thousands of years.

While other people still struggle in the darkness of slavery, as people did thousands of years ago, we Americans enjoy freedom that is often incomprehensible, incredible to foreigners.

This is our American way of life; but it is vanishing, ladies and gentlemen. Having lived without freedom for the first 25 years of my life, I speak with deep and frightened concern.

The same forces that stifled freedom in Hungary and eventually turned that hapless land over to the communist slave masters are undermining the only free society that man has ever had, here in America. They are the same forces that have kept men enslaved by their own governments for thousands of years. They are the forces of collectivism, working for a regimented society, for the welfare state.

What liberals today call a welfare state — or the Great Society — is not new. Government price controls, government-fixed minimum wages, government subsidies, government pensions are not progressive and modern. They are reactionary and very old. They were used in ancient Babylon, Greece, and Rome; in Mussolini's Italy; in Hitler's Germany; and in all communist countries. They have always produced economic deprivation and human slavery.

Our American way of life is in grave danger today. Not because of red China's atom bombs, or because of Soviet nuclear capacity, or because of the Viet Cong — but because of us:

— Because too many of us are complacent and ignorant about the real meaning of freedom.

— Because, by letting our government assume more and more power to "promote the general welfare" and run our businesses and our lives, we are trading our God-given freedom for slavery. Mind you: government is not *taking* our freedom; we are *giving* it away for false political promises of material security.

— Because we do not realize that a government that has absolute power to *promote* the general welfare has absolute power to decide *what* the general welfare is.

— Because we do not realize that the unrestricted power to tax is a more powerful weapon

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for the destruction of freedom than the guns of a dictator's firing squads.

— Because we are blind to the obvious fact that the social turmoil on our campuses and in our cities is directed from behind the scenes by those who want to destroy the American way of life.

Americans in this generation have a great responsibility. It is not, however, to feed the world, because we cannot do that, and have no obligation to do it. It is not to be dragged to some remote part of the world for involvement in a dirty fight that might have been arranged for the purpose of trapping us.

We Americans are not responsible for pacifying and uplifting primitive tribes in Africa who may have an appetite for eating each other.

"Making the world safe for democracy" — which has dragged us into two world wars and several smaller ones — is not our responsibility.

Our responsibility is to secure the blessings of liberty to ourselves and our posterity — and, thus, to preserve the foundations of a free society.

It is our responsibility — not our government's, but *ours*, as individual Americans — to pass on to succeeding generations the great heritage that made us free: love of God and country, pride in our history and traditions, respect for the deep-seated moral codes of our society, dedicated devotion to the American principles of limited, constitutional government.

The time may come when your children or your children's children will ask you: "What did you do to help preserve freedom, while America was still free?"

What will your answer be? That you maintained a good bank account? That you provided a lovely home for your family? That you sent your children to college? That you had a color t.v. in the children's room, and a swimming pool in the back yard? These material things are merely by-products of political and economic freedom. Where freedom goes, the affluent society follows. When freedom is dead, so is material prosperity.

We cannot make other nations free by subsidizing them and fighting their wars for them. They can become free by choosing to follow the American example — if *we* restore and preserve an example for them to follow.

If we fail to preserve liberty here in America, hope for all humanity will be lost, forever.

We must restore the crumbling foundations of our free society, by binding our government down with the chains of the Constitution, before our government binds us down with the chains of limitless power. While we still have free speech, free press, and free elections, we must use them to revive a general understanding and respect for American principles of government, and to elect officials who will understand and respect those great principles.

I speak to you not only in the interest of preserving my own freedom, but also in the name of thousands of my former countrymen who gave their young and innocent lives on the blood-soaked streets of Budapest; in the name of tens of thousands of Cubans shot by Castro's firing squads, of millions of Chinese murdered and ground up for fertilizer, of Ukrainians piled in mass graves, of Estonians and Lithuanians systematically liquidated, of Jews executed in gas chambers.

I speak in the name of American boys dying in Vietnam and coming home in steel cases, while the leaders of their communist enemy are being entertained by Western leaders foolishly claiming that communism is mellowing.

I speak in the name of millions who are grinding out their hopeless days in the communist slave empire, where their voices are choked and cannot be heard.

I speak in the name of your own children: do your utmost to preserve for them the priceless heritage that was yours — *freedom.*

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